"A STUDY ON SOCIO-ECONOMIC SITUATIONS AND CHALLENGES OF THE MADIGA COMMUNITY IN RURAL AREAS OF RAICHUR DISTRICT"

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INTRODUCTION

Hinduism in India had 4 divisions of people in the Varna system: Brahman, Kshatriya, Vaishya, and Shudra. The largest population was referred to as Panchamas, or External Units (now known as Scheduled Castes); this has fallen out of the Varna system. They were known as the untouchables for a long time. Members of the scheduled castes have denied claims from different castes. Protesting their mobility pressured them to stay on the outskirts of the villages, and their physical separation made them untouchables. India is the biggest country with many religions, cultures, ethnicities, castes, and sub-castes. It is the second-largest nation in the world in population, and the constitution has been designed to accommodate socio-economic change and equality after independence; this is because it has prioritized political, educational, and socio-economic advancement. The sculptor of our Indian constitution has been Dr B R Ambedkar who had worked hard to give justice, fundamental democratic rights, and equality, to the scheduled castes, tribes, all backward classes, and women.

Schedule caste is a name that came when the constitution was implemented. Still, before its name was untouchable and panchamas; it was 16.2 percent of the total population of India, but from year to year; it was divided into many castes and sub-castes by the government. However, as of now, touchable castes are included at present 101 castes of Karnataka in the scheduled castes category. Among these, the primary caste is the Madiga community. It is a caste among scheduled castes. It is specifically untouchability facing community from the ancient times (Office of the Register General-2021). Many authors have written very specifically about the Madiga community's socio-economic, political, and academic situation and challenges along with the history of the Madiga community, the mobility of the Madiga community, and its culture. In this study, the researcher has given a brief history of the Madiga community, its culture, the government schemes that mainly focus on the socio-economic situations and challenges. It has the background study, definition, and the meaning of “Madiga.”

1.1 Meaning of the Madiga

The word 'Madiga' is derived from the Malava and Sumerian language: Mada+Adiga which means land owner; the landowner is the "Madiga" and Hola+iya =

Holiya which also means the landowner; so Holaya, Malava, Monga and Mochi, etc. are all synonyms of the Madiga (M Nanjudaswami-2014).

1.2 Definitions of the Madiga

1. According to **Anuparthi John Prabhakar**, in the form of Jamba Purana, the beginner of the earth is Adhi Jabavantha, a very excellent and strapping man. He is a Madiga.

2. According to **M. Nanjundaswamy**, the Landowner is synonymous with Mala, Holaya, Manga, Mathang, Jaambavalu, etc., and they in turn are synonymous with the term, Madiga.

3. According to me, "A human being started to make clothes and slippers from animal skin, fire from stones, cultivate the land for food and started to stay and settle in one place; this means that the one who first started farming for food and developed skills is a Madiga.

CHAPTER – II

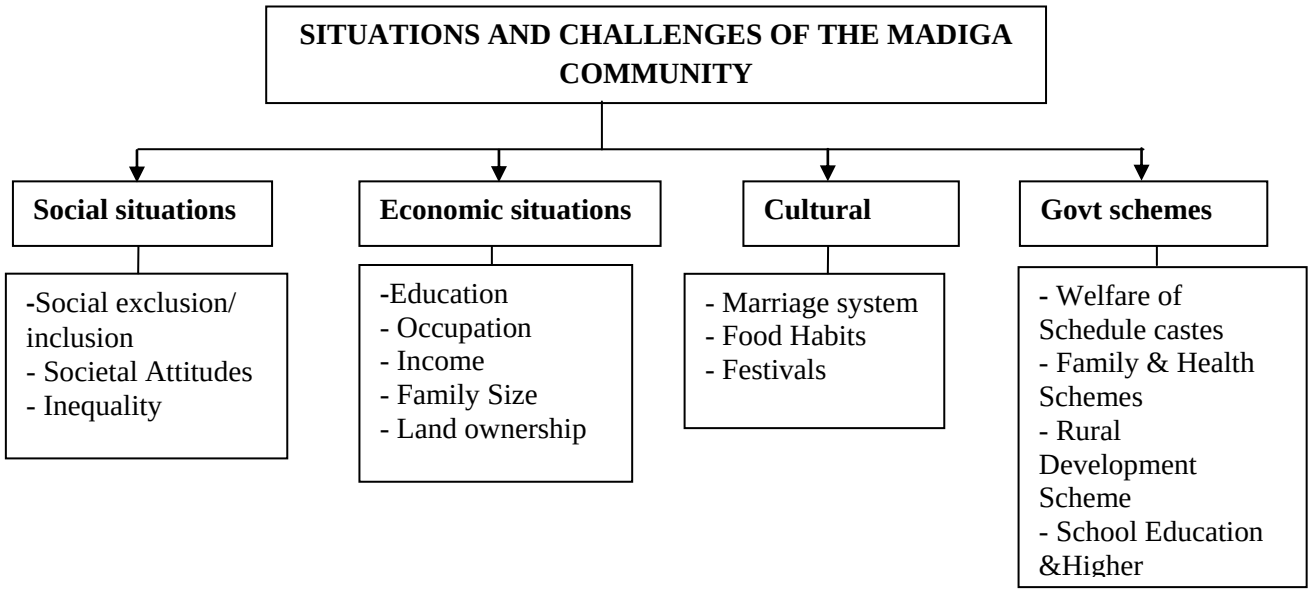
CONCEPTUAL FARMEWORK AND REVIEW OF LITERATURE

2.1 Conceptual Frame work

Scheduled Castes suggests that such castes, races, or tribes as are deemed below article 341 to be Scheduled Castes for the constitution's aim. Scheduled Castes are those teams that named the Madiga and Holayas scheduled Castes order operatives for the present. Therefore, the Madiga and Holayas are a collection of castes that come below the rock-bottom strata of society. They are even outlined because of the term of social, economic, and a politically exploited cluster of human beings for whom it is customary to live a relatively low and backward life.

The Madigas have remained burdened and depressed throughout the country for hundreds of years. Despite being untouchables (the term refers to the result of the Aryan conquest in India), they suffer a great deal of exploitation from the society's dominant section. Only once, do the Holayas show little progress in their socio-economic growth. Therefore, the regional distribution and analysis of Madigas in relevance to their social and economic parameters is an extensive study at a different level. The Madiga community faces socio-economic problems and lives outside villages in rural areas.

Conceptual Diagram;



2.2 Review of literature

The literature review is the backbone of the study, which is very important for the research. It shows the earlier studies mainly relative to the research study and supports the new study. The old studies related of the Madiga community have been reviewed.

Literature Map:

THE MADIGA COMMUNITY

Social and cultural situations	Economic situations	Challenges
- Kolapuri Chandrasheka, Conflict within the Madiga community - a case study in Pegadapalli village, Jun 2017 - K S Singh (2014 New Delhi) the Scheduled Castes; - Joshi and Aditya Srinivas (2006) "Dalits: a true Case of Inequalities among Equalities" - Mohan (2006) "Dalit in modern Andhra within the Perspective of Education. Social inequality and Social Change" - Peter Berger, The modern - Anthropology of India; 2013 Jun. - Prasad (2006) "Globalization and Dalits in India". - H Kotani, Caste system	- Kolapuri Chandrasheka, Conflict within the Madiga community - a case study in Pegadapalli village, Jun 2017 - K S Singh (2014 New Delhi) the Scheduled Castes; - Joshi and Aditya Srinivas (2006)"Dalits: a true Case of Inequalities among Equalities" - Mohan (2006) "Dalit in modern Andhra within the Perspective of Education. Social inequality and Social Change" - Peter Berger, The modern Anthropology of India; 2013 Jun - Prasad (2006) "Globalization and Dalits in India". - Myron Weiner, The	- Kolapuri Chandrasheka**,** Conflict within the Madiga community - a case study in Pegadapalli village, Jun 2017. - Joshi and Aditya Srinivas (2006) "Dalits: a true Case of Inequalities among Equalities". - Mohan (2006) "Dalit in modern Andhra within the Perspective of Education. Social inequality and Social Change" - Peter Berger,

Untouchable and depressed, 1997; - Myron Weiner, The Child and the State in India: Child Labour and Education Policy in Comparative Perspective. 1991	Child and the State in India: Child Labour and Education Policy in Comparative Perspective. 1991	The modern Anthropology of India; 2013 Jun - Dr. Bindeshwari Pathan, Social exclusion; Essays in Honour of, 2003;

2.7 Research Gap

The research gap shows that privies studies have the findings that the Madiga community that comes under the Scheduled castes have inequality, untouchability problems and the government schemes. Some research has been done on the Madiga community; those say that this community is under the sub-caste of scheduled castes and does not get government benefits. It is campaigning for get reservation of categorisation because this community has the lowest status in society and has 50 to 60 sub-castes. All sub-castes are suffering for cannot get the benefits of the government. In rural areas, this community conflicts within the community, face an old caste system.

In the Pegadapalli village, the Madigas are culturally highly significant. Every event in the village starts with the Madiga cultural instrument Dappu. In this village, Madigas followed two religions, Christianity and Hinduism. In the village, Madigas are socially weak; 98% of children are studying in government schools only. In the private school, 10 to 15 students are studying. In addition, their economic status is very pathetic condition. Some 10 to 15 families are in a good position. In the village, the government gives more than 60 % of the houses to the Madiga community.

Some studies have not focused on the present situations and challenges faced in rural areas, whether the caste system is there or not, and whether they are living equally with upper caste people. So present the study would like to find the problems of the Madiga community, their situations and challenges faced in rural areas. What does this community need in the present generation, and is it true this community is faces inequality and discrimination in society?

CHAPTER – III

Research Methodology

For the information gathered, analysis in common formulation refers to an enquiry. One can also outline research as a scientific and systematic look for data on a particular topic. Research is associated with the art of scientific investigation. The Advanced Learner's Dictionary of Current English states that research is "a careful investigation or inquiry for new facts in any branch of information." Redman and Mary outline analysis as a "systematized effort to realize new information." Some people think the analysis is a movement and takes measures better known to the unknown; it is truly a voyage of discovery. We tend to own the vital instinct of curiosity, for once, the unknown confronts us, we tend to marvel, and our curiosity makes us probe and meet a complete and fuller understanding of the unknown. This curiosity is the mother of all information and the method that can be used to know more about the Madiga community is through research.

3.1 Statement of problem

This study has to find out the problem and conduct a research study on the exact problem. The Madiga community most backward community and comes under the scheduled castes of Karnataka. Many researchers have written about the Madiga community, which faces socio-economic situations and challenges.

Yagati Chinna Rao-2009; has written that the Madiga community lives far from the villages. Usually, the Madiga homes are located on the outskirts of the village. According to (Lalita Chandrasekharan, 1989), the Madiga community has found it very difficult to get the benefits of state and central governments. Rules have been formed and implemented to remove untouchability. However, they do not apply to rural areas. Bindeshwari Pathan-2003; Madigas face political challenges than Holeyas, lambanis, and Bovis because those getting all political and occupational benefits. Some studies have been done on the Madiga community on Social mobility, leatherwork, and case study in Padepalle and the Madiga Charitra.

These types of situations are going on in the Villages of Raichur District. In Yarajanthi Village of Lingsugur Taluk of Raichur District, the upper caste people have

treated the Madiga people unequally, disrespectfully and distance has been maintained between them in public places as they can never get things in shops, never use drinking water, and never live equally in the village. Moreover, in another village, Yoradoni of Lingsugur Taluk of Raichur District, the village people of Yaradoni are not allowed to open the Anganavadi and teach children because that teacher is from the Madiga community and for that reason alone the Anganavadi has been closed in Yoradoni Village. Like this, many problems, such as social, economic, political, educational, and employment problems, still need to be addressed. The people of the Madiga community face several significant problems in the rural areas of the Raichur District of Karnataka.

3.2 Need of the study

This study is about a community that needs and deserves serious attention and help. This study focuses on the socio-economic situations and challenges of the Madiga community in the rural areas of Raichur district. Different studies have shown that the Madiga community faces social, economic, and political problems. According to (H Kotani 1997), the people of this community not allowed to enter the temples of Maharashtra. (Sanjay Paswan 2002) states that disrespect for the Madiga people can be seen at the village level. The people of the Madiga community perform low-income services: skin tanning, and duppu making; thus leaving them in a deplorable state. (Surekha Jhalata) The Madiga community has lagged behind in all areas and has experienced inequality. (Palakshi 2010) all scheduled castes are receiving privileges and reservations from the government except Madiga and related castes, as shown in the report of the H Hnumantappa Commission and the AJ Sadashiva Commission.

In the village of Yarajanti, Raichur district, Lingasuguru taluk, the Madiga people are facing inequality, disrespect, caste abuse in public places, and not allow to use drinking water in village hotels or shops by the upper caste people. Moreover, the upper caste people of Yaradoni village not allowed to open Anganwadi and teach children, because of the teacher is belonging Madiga community in Lingasuguru taluk of Raichur district.

Such incredible, unbelievable, sorry situations have been found in the Raichur District's rural areas. This study is exceedingly important and needed to know and

understand the Madiga community's situations, challenges, and struggles for socio-economically improvement and to secure equal opportunity in the neglected far-off rural areas. This study will be used to help the Madiga community to be socially, mentally and economically strong besides getting the benefits of government schemes and come out of inequality and social and economic challenges.

3.3 Aim of the Study

To know about the challenges and situations faced by the Madiga community in the rural areas and suggest suitable change in outlook and vision and also to secure the rights and economic and social needs of the Madiga community.

3.4 Objectives of the Study

This study is intended to examine the socio-economic situations and challenges faced by the Madiga community in rural areas of the Raichur district; more specifically, this study has been designed with the following objectives.

1. To understand the historical situation of the Madiga community.
2. To study the socioeconomic situations of the Madiga community.
3. To understand vulnerability and social inequality faced by the Madiga community.
4. To study traits of social exclusions of the Madiga community.
5. To assess the Availing of government schemes thereby understanding the social inclusion of the Madiga community.

3.5 Hypothesis

H1. The Madiga community has a very low socio-economic status in rural areas.

H0. The Madiga community has a very high socio-economic status in rural areas.

H2. The Madiga community is facing social and economic inequality in rural areas.

H0. The Madiga community does not face social and economic inequality in rural areas.

H3. There is very few number of people in the Madiga community who get benefits from the government schemes.

H0. There are many people in the Madiga community getting benefits from government schemes.

3.6 Research Design

Jahoda, cook, 1963 writes that the bold trouble that follows the challenge of defining the studies is the design of the research project, popularly referred to as the "studies design." Decisions concerning where, where, when, how much, and through what way regarding an inquiry or a study has a look at representing a study's design. According to Jahoda, "a studies design is the association or worries for collections and evaluation of information in a method.” The design tells us to make a note of the way to research quantitative representation, what number of observations is to be made, which variables are active, and what kind of statistical equipment needs to be used. A proper layout can even assist in drawing a probable conclusion evaluation.

Descriptive Design

The researcher in this study has chosen the Descriptive Design. Because of this the study has been taken up, in particular of the Madiga community, its details, socio-economic situations, and challenges.

The social challenges are that they suffer due to total disrespect and the practice of inequality and untouchability seen in various aspects of society. The Madigas live in fear of the upper community and maintain distance from the people of the upper classes. The political challenges are thus: Though the constitution guarantees certain rights to the Madigas, this community does not get reservation of seats during elections and occupationally, as they are financially unable to withstand competition.

A descriptive study generally explains the social phenomenon by specifying why or how it happened, and this Design will give information about the community and population, so for this reason, the researcher has chosen the Descriptive Design.

3.7 Universe of the Study Area

This study will be conducted in the rural areas of the Raichur District. Raichur District has 7 taluks, 179 Gram Panchayats, and 883 villages. Rural areas of Raichur District have a total population of Madiga community is 1 21,464. Because the highest population of the Madiga community is found in the rural areas of Raichur District of Karnataka.

**(Sources; Govt. of India ministry of rural development 2022).*
**(Sources; XLScensuskarnataka.gov.in2011census).*

3.1 Raichur District Map:

3.8 Sampling Size and Method

The sampling method is selecting a portion of the universe. The sampling method is recommended for the strategy. The researcher will embrace choosing items for the sample.

Systematic sampling formula.

Formula: K= N/n, 1,21,464/300 = 1 sample in 404 papulation

The total population is N=1,21,464. The sample size is n = 300. k= 1- 404.

Total sample size = 300

Systematic Random Sampling

Systematic random sampling is a plus point, as it deals more evenly over the entire population. Besides, it is a less costly and convenient method for a large population.

This sampling is divided by sample size (300) in the total population of the rural people of the Madiga community of Raichur District taken for the study.

The researcher has used systematic sampling by complex random sampling.

3.9 Inclusion and Exclusion Criteria

Inclusion Criteria

- Only the Madiga community has been included in this study

- The Madiga community of the rural areas of Raichur District only are included in the study
- The respondents included are above 18 years of age from the Madiga community

Exclusion Criteria

- No other communities except the Madiga community have been excluded from this study
- The respondents below the age of 18 are excluded from this study
- The Madiga community members from the urban areas of Raichur District were excluded from this study

3.10 Tools and Methods of Data Collection

Information should be gathered from proper sources to carry out social research successfully. The main tools for data collection are interviews, observation, questionnaires, schedules, projects, and directive methods. The sources of information are usually classified as primary data and secondary data.

Primary Data: It has been collected through the interview scheduled. The researcher has used the "interview schedule" to collect primary data based on the study's objectives from the Madiga community. Datanalysis from SPSS, Statistical techniques such as Mean, Standard Deviation, and Variance, have also been used wherever necessary. Further, based on collected data, certain generalizations are stated as findings and conclusion.

Secondary Data: It is also used for background and supporting material for the study. The researcher has gathered secondary data from Zilla Panchayat, taluk Panchayat, Gram Panchayat, SC/ST study centres, books, online materials, Journals, libraries, relative magazines, and other related sources that speak of the Socio-economic situations and challenges of the Madiga community in rural areas of Raichur District.

Scales: The respondent performs an interview schedule developed to assess the Respondent's social, economic, and cultural situations. The schedule will also have questions about challenges and social welfare schemes initiated by the government.

Tool Development: It has been developed based on the pilot study by the researcher before commencing the main study. After the pilot study, the interview schedule has tested by a reliability test in SPSS software and quaternary validation from the statistician. Based on the pilot study results, the interview schedule has been applied to the main study.

3.11 Pilot Study

A pilot study is step one of the complete studies protocol and is usually a smaller-sized look at the support in making plans and changing the principal study. More specifically, in large-scale medical studies, the pilot or small-scale study regularly precedes the principal trial to research its validity. (Arnold DM, Burns KE-2009).

Reliability Test: 0.6 – 0.7 suggest an appropriate degree of reliability, 0. 8 more an excellent degree, and 0. 95 better degrees of value. The statistician has examined all variables of the interview questions in the SPSS software program for reliability values. The Reliability is acceptable.

Reliability Statistics

Table number 3.1

Cronbach's Alpha	N of Items
.721	155

Validation Test

The validation test is critical to a self-developed interview schedule; the researcher got the validation of the interview schedule tested from the statistician, community leaders, community politicians and community authors and they have approved it.

3.12 Limitation of the Study

- ❖ The considered area is in the rural areas of the Raichur District.
- ❖ Data collection analysis will be duly based on the information provided by the respondents.
- ❖ Primary data will be collected from the population of the Madiga community people in rural areas of the Raichur District.

CHAPTER-IV

4.1 Statistical testes, Analysis and Interpretations

Statistical testes; Chi-square, Mean, Median, Std. Deviation, Null hypotheses, and Correlation teste.

Analysis; explained the tables' percentages and significances.

Interpretations; explained reasons for percentages and significances.

Case study; 10 significant case studies pertaining to the vulnerability among the Madiga community are developed in this research study.

Discussions;

CHAPTER-V

5.1 Major Findings

Significant Findings about the Brief History of the Madiga Community

- The researcher has found statistically that gender percent is as follows: a majority of 60.7 percent of male, and 39.3 percent of female respondents. Family relationship: a majority of 77 percent are family heads, 22.3 percent of wife/husband, and 0.7 percent of son respondents. The age groups of the respondents are as follows: 19.3 percent are between the age group of 19-25; a majority of 77.7 percent are between 26-59 years, and 3 percent of the respondents are 60 and above.
- Educational status of the respondents: a majority of 73 percent are illiterates, 9.7 percent have done their primary schooling, 6 percent have done their high school, 6 percent have done their PUC, 3.3 percent are UGs, and 2 percent are Post Graduates.
- Occupation of the respondents: 22 percent are farmers, 5.7 percent are livestock breeders, 1.7 percent are leatherworkers, 1.7 percent are merchants, 0.3 percent of peddlers, a majority of 68.3 percent are coolies, and 0.3 percent are businessman.
- The researcher has found that statistically a higher number of (30.3%) respondents who spoke about the history of the Madiga community have said that long ago,

Madiga was the creator of agriculture and 30.0 percent of the respondents have said that in modern times, Madiga does tanning work.

- A higher number of (30.3%) the male respondents, speaking of the history of the Madiga community have said that long ago, Madiga was a creator of agriculture and the gender variable (.005) is significant to the history of the Madiga community.
- Most of (23.3%) the family head interviewees have opined about the history of the Madiga community that long ago, Madiga was the creator of agriculture. Moreover, the relationship to the family head variable (.171) is not significant with the history of the Madiga community.
- A majority of (32.3%) respondents have opined on the meaning of the Madiga community that it is an aboriginal community; (16.3%) of them have said that referring to the history of the Madiga community that long ago, Madiga was the creator of agriculture. The meaning of the Madiga community variable (.000) is highly significance with the history of the Madiga community.
- A more significant number of (46.3%) the respondents have answered about the reasons for calling Madiga as tanners/duppu makers; (16.7%) of them have opined about history that modern times Madiga is tanner. Moreover, the reasons for calling Madiga variable (.000) are highly significant with the history of the Madiga community.
- A higher number of (31.3%) the interviewees have answered regarding the aboriginal aspect of the Madiga community that Adi Jambava; (17.7%) of them have said about their history that long ago Madiga was creator of agriculture. The aborigines of the Madiga community variable (.000) are highly significant to the history of the Madiga community.
- A large number of (28.3%) the respondents have opined about how long ago the Madiga community came into existence from starting times; (16.0%) of them have said that about their history that long ago Madiga was creator of agriculture. Speaking of how long ago the Madiga community has come into existence, the variable (.000) is highly significant to the history of the Madiga community.
- A big number of (35.3%) the interviewees have answered about the synonym of Madiga is Maadar; (11.3%) of them have said that long ago Madiga was the creator of

agriculture. The variable of those who gave the synonym of the Madiga community (.000) is highly significant to the history of the Madiga community.

- Most of (32.3%) the respondents who spoke about the occupations of aborigine of Madiga as tanning work; (11.7%) of them have opined that in modern times the Madiga is a tanner. Moreover, the occupations of aboriginals of Madiga variable (.000) are highly significant to the history of the Madiga community.

Significant Findings about Socio-Economic Situations

- The researcher found the present socio-economic situation of the Madiga community. Most of the people that is (89.6%) are below the poverty line because they work as coolies and are illiterate and have very low income and they do not have land.
- A higher number of (56.3%) the male respondents are below the poverty line. The gender variable (.003) is significant to the socio-economic status.
- A very notable number of (71.3%) the family head respondents are below the poverty line. The relationship to family head variable (.001) is significant to the socio-economic status.
- Most of (71.7%) the 26-59 age respondents are below the poverty line. The age group variable (.001) is significant to the socio-economic status.
- A higher number of (76.7%) the married respondents are below the poverty line, and the marital status variable is (.000) and this is highly significant to the socio-economic status.
- A very significant number of (68.7%) illiterate respondents are below the poverty line, and the qualification variable (.000) is highly significant to the socio-economic status.
- Most of (65.7%) the coolie work respondents come below the poverty line bracket, and the occupation variable (.000) is highly significant to the socio-economic status.
- A significant number of (65.7%) the very low-income respondents are below the poverty line, and the annual income variable is (.000) and this highly significant to socio-economic status.
- Most of (50.3%) the landless respondents are below the poverty line, and the family land variable (.000) is highly significant to the socio-economic status.
- Most of (85.0%) the respondents have no dowry system and they are below the poverty line, and the dowry system variable (.075) is not significant to the socio-economic status.

- A great number of (75.7%) the respondents have no inter caste/religious marriages and they are below the poverty line. Moreover, the community reacting to inter caste/religion marriage variable (.184) is not significant to the socio-economic status.
- A high number of (64.7%) the respondents who support widow remarriage with exchange certain things are below the poverty line. Moreover, widow remarriage variable is (.000) is significant to socio-economic status.
- Most of (52.7%) the respondents celebrating Durgadevi festival are below the poverty line. Moreover, the festivals in community variable are (.000) is highly significant to the socio-economic status.
- A significant number of (67.3%) respondents who have no membership in caste organizations are below the poverty line; this variable (.000) is highly significant to socio-economic status.

Significant Findings about Vulnerability and Social Inequality

- The researcher has found that presently the Madiga community (97%) of the respondents faces vulnerability and social inequality.
- A significant number of (59.7%) male respondents face them. The gender variable (.088) is not significant to them.
- Most of (76.7%) the family head respondents face them. The relation to the family head variable (.000) is highly significant to them.
- Most of (76.3%) the 26-59 age group respondents face them, and the age group variable (.019) this is significant to them.
- A higher number of (82.3%) the married respondents face them. Moreover, the marital status variable (.000) is highly significant to them.
- Most of (72.0%) the illiterate respondents face them. Moreover, the qualification variable (.000) this is highly significant to them.
- Most people of (66.0%) the coolie respondents face them. The occupation variable (.961) this is not significant to them.
- The significant numbers of (66.7%) the very low-income respondents face them. The family income variable (.072) is significant to them.
- The majority of (95.7%) the landless and 1-5 acres landed respondents face them. Moreover, the family land variable (.417) is not significant to them.

- The significant number of (97.0%) vulnerabilities and social inequalities faced are caste discrimination, disrespect, atrocity, and untouchability. Moreover, the type of vulnerabilities and social inequalities variable (.000) is highly significant to them.
- Most of (97.0%) people face vulnerabilities and social inequalities because of these main reasons; unaware of law, illiteracy, unemployment and untouchability practices, and so the reasons for vulnerabilities and social inequalities variable (.000) is highly significant with the facing of vulnerability and social inequality.
- A significant number of (97.0%) the respondents facing types of disrespect and inequality; are calling by singular, calling by scurvy name, using slang words and using the term, " untouchable", Moreover, the type of disrespect variable (.000) is highly significant to vulnerability and social inequality.
- Majority of (64.0%) the respondents have reasons for not collecting public well water; because of caste abuse, old practices and upper caste people opposition besides they face vulnerability and social inequality and the reasons for not collecting public well water variable (.002) is significant to vulnerability and social inequality.
- A significant number of (73.3%) the respondents have reasons for not having equal status and no respect in village assembly; because of caste abuse, old practices and upper caste people opposition, who they face vulnerability and social inequality. The reasons for no equal status and no respect in village assembly variable (.247) are not significant to vulnerability and social inequality.
- The majority of (95.7%) people face types of caste discriminations; inequality, disrespect, atrocity, and untouchability, who they face vulnerability and social inequality. The types of caste discrimination variable (.000) are highly significance with vulnerability and social inequality.
- Most of (58.3%) people have reasons for not entering the temple; self-interest, old practices and upper caste people opposition, who they face vulnerability and social inequality. The reasons for not entering the temple variable (.695) are not significant to vulnerability and social inequality.
- A significant number of (79.7%) respondents face vulnerability and social inequality due to upper caste and schedule tribe people; this variable of (.000) is highly significant to vulnerability and social inequality.

- Most of (97.0%) the respondents, who do not oppose vulnerability and social inequality, is because of beating, scolding, intimidation, and atrocity by the upper castes and scheduled tribes and this variable (.000) is highly significant to vulnerability and social inequality.

Significant Findings about the Social Exclusion

- The researcher has found that most of (87%) people in the Madiga community currently face social exclusion.
- A significant number of (53.7%) male respondents have opined that face social exclusion. Moreover, gender variable (.350) is not significant to social exclusion.
- A significant number of (71.0%) the family head respondents have said that face the social exclusion and relationship to the family head variable is (.000) is highly significant to it.
- Most people of (72.0%) 26-59 aged respondents have answered that they face social exclusion. The age group variable (.000) is highly significant to it.
- A higher number of (76.7%) the married respondents have opined that they face social exclusion. Moreover, the marital status variable (.000) is highly significant to it.
- A majority of (68.7%) the illiterate respondents have opined that they face social exclusion. Moreover, qualification variable (.000) is highly significant to social exclusion.
- Most of (56.7%) the coolie workers have stated that face the social exclusion. In addition, occupation variable (.118) is not significant to it.
- The more significant number of (86.0%) the low-income and less-1lakh incomed respondents have opined that they face social exclusion. Moreover, the family income variable (.515) is not significant to it.
- Most of (85.7%) the landless and 1-5 acres land respondents have answered that they face the social exclusion and family land variable (.017) is significant to social exclusion.
- Most of (81.3%) the people are non-veg and have answered that they face social exclusion. Moreover, the food habits variable (.141) is not significant to it.
- A majority of (87.0%) the respondents have answered that they face many types of social exclusion, which are agricultural, educational, cultural, and occupational

exclusion. Moreover, the type of social exclusion variable (.000) is highly significant to social exclusion.

- A significant number of (66.3%) respondents have reasons for living outside the village, which is due old practice, self- interest, the upper caste people keep them away and due to the practice of untouchability. The reasons for living outside of the village variable (.000) are highly significant to social exclusion.
- Most of (64.3%) the respondents face the type of agricultural exclusion, which is face look low level, distance in agriculture, and depriving land; they face social exclusion. Moreover, the type of agricultural exclusion variable (.000) is highly significant to social exclusion.
- The high number of (86.0%) the respondents faces types of cultural exclusion, which face distance, separate food in marriage/celebrations, and not being allowed to enter the temple. The type of cultural exclusion variable (.001) is significance to social exclusion.
- Most of (69.0%) the respondents face different types of occupational exclusion, which are keeping them away from their work place, scurvy work, and caste abuse at the workplace. The type of occupational exclusion variable (.000) is highly significant to social exclusion.
- A great number of (82.3%) respondents face types of physical exclusion, which keeps them away from being looked at ignobly, caste abuse in village. The type of physical exclusion variable is (.000) highly significant to social exclusion.
- Most of (87.0%) the people face social exclusion because they are unaware of the law, and due to old practices, upper caste people opposition, and helplessness, they have answered that they face social exclusion. Moreover, the reason for facing social exclusion variable (.000) is highly significant to social exclusion.
- The significant numbers of (75.3%) the respondents face social exclusion from the higher caste and scheduled tribes. The variable, from whom, they face social exclusion (.000) is highly significant to social exclusion.
- The high numbers of (45.7%) the respondents face that scolding and atrocity from upper caste people, if they opposed social exclusion. The variable which states about the results faced if oppose social exclusion (.000) is highly significant to social exclusion.

- Majority of (61.7%) the respondents do not complain about the social exclusion because of they are unaware of the law, due to corruption and fear of the upper caste and helplessness. Therefore, the reason for not complaining about the social exclusion variable (.002) is significance to social exclusion.
- The Madiga community faces various types of social exclusion in villages for many reasons; they are explained by statistical tests like chi-square, mean, median, and Std. deviation, because of this study focuses on the community problems in the rural areas.
- It clearly means that the Madiga community and other related communities face socio-economic challenges, utter humiliation, and degradation in rural areas of Raichur district.

Major Findings About Availing the Government Benefits for the Madiga Community

- The researcher has discovered that a large number of people from the Madiga community that is (90%) respondents do not get benefits from SC reservation. Half the number (50.7%) of people has opined that they know about government schemes and benefits, based on the experiences of the respondents agriculturally, educationally, politically, and occupationally. Therefore, those deriving benefits from the SC reservation variable (.000) is highly significant with awareness of government schemes and benefits.
- A more significant number of (96.3%) the respondents or family members get benefits from housing schemes that get PM Awasa yojana, Basava Awasa yojana, Indira Awasa yojana and Dr Ambedakar Awasa yojana; (50.3%) of them are aware of the government schemes and benefits. So benefits from the housing schemes variable is (.000) highly significant with awareness of the government schemes and benefits.
- The great number of (77.7%) the respondents or family members said they do not benefit from agriculture schemes, though (42.3%) they are unaware of the government schemes and benefits. The benefit of the agricultural schemes variable (.004) is significant with awareness of the government schemes and benefits.
- Most of (92.7%) the respondents or family members have opined that they do not get benefits from loan schemes; (49.3%) of them are unaware of the government schemes and benefits. The loan scheme benefits variable (.000) is highly significant with awareness of the government schemes and benefits.

- A higher number of (82.0%) the respondents or family members have said they do not get benefits from other schemes; (45.0%) of them are unaware of the government schemes and benefits. In addition, the benefit of the other schemes variable (.000) is highly significant with the awareness of the government schemes and benefits.
- The majority of (85.0%) the respondents or family members have opined that they do not get benefits from the government and the reasons are lack of awareness, corruption, other castes of SCs avail them, or APL people of the same caste avail them as (45.3%) they are aware the government schemes and benefits. Therefore, the reasons for not getting benefits from the government variable (.000) are highly significant with the awareness of the government schemes and benefits.
- A great number of (51.7%) the respondents have said that the gram panchayat works happen and they stated that there is sewage cleaning, CC roads/plantation and water/electricity supply and (25.3%) they are aware of the government schemes and benefits. The gram panchayat works variable (.002) is significant with awareness of the government schemes and benefits.

5.2 Suggestions of the Study

- The Madiga community have been marginalised even among the schedule caste community. It would not be wrong to say that they have been even discriminated in facilities given by the government for the upliftment of the community. The community has been traditionally being in the occupation of agriculture during the monsoon season and other occupation like dappu making, coolie and other such works. The community is basically agrarian and make a living through agriculture and allied occupation.
- The Madiga community people have to know the meaning of the Madiga community and not blindly believe things without questioning. The common thing is that, the community people have to know the meaning of Madiga and reasons for calling the community Madiga and not just trusting the stories told.
- The researcher suggests to the Madiga community that they should get educated, understand the Constitution, know their rights, duties and the law; this is because education is essential to know the benefits they can lawfully get from the Government.

- The researcher suggests to the very poor members of the Madiga community doing coolie workers, should be provided fair wages for their work. The government must provide minimum wages for such work.
- Many Madiga people migrate to cities for better prospects. The government, and non-govt. agencies or private organizations have to create job opportunities in rural areas for agricultural, industrial development and also work to promote a green environment and smart villages. Since enough labour is available in rural areas, government can encourage MNCs and Industries to be set up in every taluk and at the panchayat level.
- The Madiga community should get membership in the caste organisation it is a constitutional right and they are the backbone of the community. The Madiga community must be strong economically, socially and educationally. They should oppose caste discrimination, untouchability, atrocity, and disrespect; they should not be afraid of the upper caste people. Moreover, the Madiga community must oppose social inequality and social exclusion in rural areas: disrespect, use of slang words, abusive language, not allows to entering and worshipping in temples, caste abuse, and atrocities, are all-social offences and punishable as per article 14, 15, 16, 17 of Indian constitution. In case of discrimination, they must report to the law enforces, government and caste organization.
- The researcher suggests that the Madiga people must understand the reasons for facing social exclusion such as unawareness of the law, old practices, illiteracy, upper-caste opposition, and helplessness. Because of these reasons, this community faces social inequalities and exclusion. These are all socioeconomic challenges to be overcome to get justice, when they become aware of laws and the Constitution, they can oppose and fight against social inequalities, vulnerability, caste discrimination and social exclusion.
- The researcher suggests that the Madiga community must be aware of the Govt. schemes and benefits available for them. The Madiga community as basically illiterate, unaware of the schemes and hence cannot avail of benefits. They have to know about the Adhi Jambava Corporation which can help the Madigas to get benefits from housing schemes, agriculture schemes, loan schemes, and other schemes which are exclusively for the Madigas and other related castes.

- The Madigas have reasons for not availing benefits from SC reservation; there is corruption and unavailability of advice and guidance, and other castes of SCs availing benefit. The government must give justice to the Madiga and its related communities in Karnataka by removing all touchable castes from the scheduled castes reservation as per Supreme Court order at 14 February 2020, because Madigas and Holayas facing untouchability and caste discrimination from so many years.
- All untouchability facing castes should be under one caste name that is schedule caste or Adi Karnataka. All untouchability facing caste name and have been divided from the many names, the government has to made it only one caste that Schedule caste or Adi Karnataka. If names will change, the socio-economic status will not change in society. Therefore, all untouchability facing castes should be in one name and one caste that schedule caste or Adi Karnataka.
- The Madiga or untouchability facing people have to avail the gram panchayat benefits in the community area by asking legally to sewage cleaning, CC roads/plantation, and water/electricity supply, if gram panchayat officers are showing negligence. Proper action to be suggested by the community organisation to arrive at solutions to come over for the community.
- Practice of untouchability has been abolished according to the article 17 and the untouchability Act 1955 of the Indian Constitution. However, as of now untouchability is practised in most of the rural areas; it should be strictly abolished everywhere in India. Supreme Court or High court should give strict orders to all village level police stations; the PSI should be visit every village, inform them, suggest to them, and give strict orders to the upper caste people weekly or monthly, till they all cooperate and stop practising untouchability, social inequality, caste discrimination, and atrocities as they are offences and punishable by law.
- CSR role is very urgently needed to work for the vulnerable people to improve them socio-economically, educationally and occupationally, like giving free education, technical coaching, books, and scholarships for the poor and subsidies for small businesses.
- Counselling centers are needed for the vulnerable people in every gram panchayat and in govt., and non-govt. schools. Because at present social inequality and caste discrimination can be seen happening in rural areas. Therefore, these counselling

centers with proper Government support can help the vulnerable people legally from the district or taluk courts.

5.3 Social Work Implication

Social work as a primary methods has got social case work, social group work and community development. Social case work can be used for individual discrimination by providing them empowerment so that they will able to understand the individual benefits available to the community and develop resilience to gain empowerment and reduce marginalisation. Regular group work conducted for the Madiga community to empower them reduce illiteracy and bring about a pride in the unique culture. They should be made aware of how as a community they can be made aware of the social welfare measures and gainful employment and develop savings as a means of social awareness.

Community organization as one of the important methods of social work can help organize the people to work for the welfare of their community by addressing the community needs, and to come up with welfare programs for the community. In the same way, social action can also be a powerful tool to spread awareness in the community about their rights, to fight against oppression or unjust situations faced by them. Social action can certainly be one of the important tools to bring about a progressive social change in the life of the community people. Social action, as it is participative social change can be used to understand the needs of the community for their welfare and it can suggest useful changes in the policies and programs configured for the community.

Overall, professional social work as we all know, directly deals with human beings. It has a very wide scope in the process of the development of the community be it an individual group or a larger community.

5.4 Conclusion

The Madiga community is a caste of scheduled castes, and it has mainly been a community, which has and is facing severe untouchability problems from ancient times. This study has statistically explained that the respondents know about the history of the Madiga community that long ago the Madiga was the creator of agriculture or a person with agriculture as the main occupation. Interregnum Madiga is an agriculture labourer.

In modern times, the Madiga is a tanner and some of them unaware of its history. The researcher observed that most of the respondents have opined about knowing the history of the Madiga community but have different opinions as per their knowledge.

The researcher found out the present socio-economic situation of the Madiga community. Majority of the people are poor and very poor. The Madiga community is face vulnerability, social inequality, and socio-economic challenges in the rural areas socio-economically, politically, and educationally. Untouchability is practised everywhere; if Madigas oppose inequality and untouchability they suffer at the hands of the upper-caste people. The Madiga people face social exclusion socio-economically, physically, and educationally. The community is helpless in the face of socio economic challenges mostly in the rural area. The Madiga people do not get facilities from the scheduled castes reservation because they are not strong economically and they are too vulnerable to get the benefits of scheduled castes reservation. There is ample corruption, touchable castes are availing all benefits of reservation and unfair practices.

The Government has to make it only one caste that is Schedule caste or Adi Karnataka. Because untouchability-facing people have been divided by many names; if names change, the socio-economic status will not change in society. Therefore, untouchability facing groups should be under one name and one caste that is Schedule caste or Adi Karnatak and terms and conditions should strictly benefit only those facing untouchability. Then only this community or the untouchability facing people will find improvement socio-economically, politically, occupationally, and educationally.

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Conferences and Publications

- The researcher attended the conference of ICSSR Sponsored Two Days National level in Department of Commerce of Mangalore University held on 14 to 15 September 2018.
- The researcher attended the Three Days course of Research Methodology and Statistical Application in Social Work Research, Department of Social Work Mangalore University held on 01 to 03 November 2018.
- The researcher presented the paper on "Role of Jagjivanram-Revolt against discrimination", in a seminar of U.G.C Sponsored Two Days National level in Dr. Babu Jagjivanram Studies and Research Center of Davanagere University held on 14 to 15 December 2018.
- The researcher presented the paper is "Dalit Movement and their impact in Karnataka" in conference of New Horizons of Dalit Culture and Literature, Organized by Dr. B.R. Ambedkar study Center, Two Days National level in Tumkur University held on 05 to 06 March 2019.
- The researcher attended at ICSSR- Sponsored a Two Days National conference of "Swacch Bharat: Understanding Community Health from Social Work Perspective" Organized by Department of Social Work Mangalore University held on 29 to 30 March 2019.
- The researcher attended in a Workshop of "Sensitization on systematic review and Meta-Analysis" Organized by Yenepoya Nursing College, Deralakatte, Mangaluru held on 27 April 2019.
- The researcher published a paper in the International Journal of Emerging Technologies and Innovative Research (ISSN: 2349-5162). Title of Paper is "ROLE OF CSR INITIATIVES IN THE RURAL AND SCHEDULE CASTE DEVELOPMENT" in 21st May 2019.
- The researcher has participated in the One Day International Workshop on Research, Writing and Publishing in Reputed Journals held at P.A. College of Engineering, Mangaluru on 27th July 2019.
- The researcher has participated in One day workshop organized by the Department of Post Graduate Studies & Research in Social work, Mangalore University,

Mangalagangothri, in Collaboration with the Lions Club Mangalore, held on 07th September 2019.

- The researcher has participated in a National Level Webinar on **"Professional Values, Role and Applicability of Counselling in Social Work Practice"** in connection with **World Social Work day** organized by the Department of Social Work, Sree Narayana Guru College, Coimbatore on 16th March 2021.
- The researcher has published article is "The rural Madigas Migrated to Bangalore for Better Employment" in Dogo Rangsang Research Journal of UGC Care Approved, Group I on November 2021.
- The researcher has published article is "History and Meaning of the Madiga community: Empirical study rural area Lingsgur Taluk, *Journal of Education* : *Rabindra Bharati University*, Kolkata.2022.
- The researcher published the paper is "the Madiga community, socioeconomic situations, and social exclusions observed in rural areas of Raichur" in Education and Society, UGC CARE Listed Journal; ISSN: 2278-6864 on October – December: 2022

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